The Chinese were called by the Spaniards *Sangleyes,* derived from a word of the Amoy dialect *Siang-Lai,* meaning "who comes." The Spaniards bore down heavily on the *Sangleyes.* Yet taxed heavily, exploited by government officials, even persecuted, the Chinese continued to thrive. Their success is a credit to their pertinacity. Then with American occupation came Chinese exclusion laws. The legal barrier keeps the Islands from being flooded with cheap Chinese labor. Still it is curious how many Chinese manage to enter the Islands in divers ways. The more unscrupulous among the Chinese merchants invariably has a wife in China, and the wife invariably bears him boys, seven, eight, nine, ten boys eligible to entry.

The industry of the Chinese is proverbial. While the Filipino or the Spanish *mestizo* is engaged in dancing and spending, the Chinese is working and saving. As their standard of living is low, as long hours of work count, and as thrift tells, even under adverse conditions the Chinese prosper. The Chinese coolie carrying heavy loads across his shoulders becomes the /2<5?#^-keeper on the corner with sales for a *centavo* here and a *centavo* there, and the #V^#-keeper becomes the corpulent and wealthy merchant who is baptized a Christian and who marries a daughter o£ the country. In a generation the Chinese merchant's children are accepted as *mestizos* or Filipinos. The Yangcos, the Lichaucos, the Tiangcos, the Cojuangcos, the Tambuntings, the Limjaps, the Lacsons, the Tans, the Lims are merely surnames adapted from ideographs to Roman letters $ and the Rizals, the

Aguinaldos, the Osmenas, the Aranetas, to mention a few well-known names, have Chinese forbears in their families.

Do not get the impression that the Chinaman is miserly, for he is not. On occasion he is a "good sport." What celebrations were held on Chinese New Year! What beautiful gifts he made to Filipinos, Americans, or foreigners—always in the right quarter—and the highest officials accepted them asXmat-